The Relief Society Magazine

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1928

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No. 1

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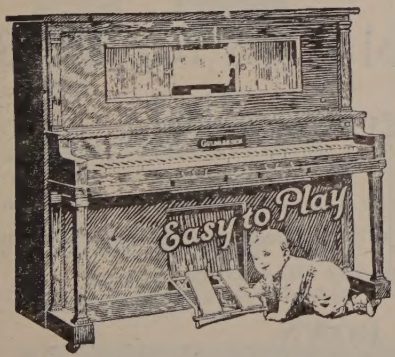

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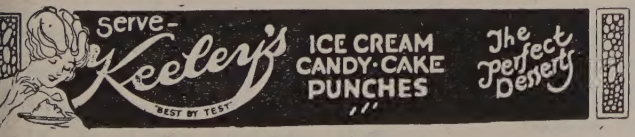

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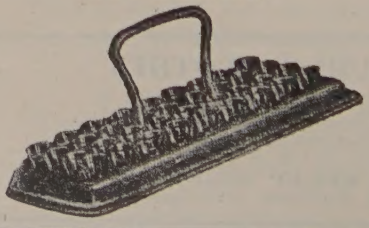

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The Relief Society Magazine

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Prayer

By Carrie Tanner

A prayer is soul-sent wish, e'en whispered still,
By mystic power borne through vaulted blue
To that bright realm where only prayers most true
E'er reach the Majesty of sacred will.
He grants—or stays with purpose kind, until
In justice great, or mercy sweet, He heeds
Our humble wish and heavy mortal needs
With gracious love, and earthly measures fill
To overflow. How meager the estate
Of those who ne'er this sweetest joy doth know,
Whose hearts clutch fast grim avarice and hate,
Disdaining Him from whom all blessings flow.
O prayer that gives the soul a peace divine!
O prayer, dear privilege great, the gift is Thine!

MRS. IVY HOUTZ WOOLEY

Waste Land

Ivy Houtz Woolley

Poem awarded first prize in the Eliza Roxey Snow Poetry contest.

The sand, the sun,
The gray, the dun,
The waves of heat,
The constant beat
Of blazing noon
Upon each dune.
No drop of rain
To ease the pain
The desert knows.
A hot wind blows
And sears her breast.
From East to West
The jackal wails.
A rattler trails
His half broiled back
Across the track
Of scorpion gray
Which passed that way.
The buzzards cry,
As on they fly
Above the land
Of melting sand,
Of heat that sears,
And death that leers
From empty eyes
Of a skull that lies
In a cactus mound.
And all around,
The sand, the sun,
The gray, the dun.

GRACE INGLES FROST

Compensation

Grace Ingles Frost

Poem awarded second prize in the Eliza Roxey Snow Poetry contest.

I have walked with Sorrow,
And I have dwelt with pain,
But I have known a splendor
That follows after rain.

I have looked with longing,
At the majesty of death,
And, with rapture, gazed upon
A child's first quivering breath.

I have watched the tempest
At night brood o'er the sea,
And heard the waves at dawning
Voice tones of Deity.

I have seen the fury
Of storm-lashed mountain-crest;
I have viewed the glory
Of hills when sun-caressed.

I have felt the heart'ning thrill
That heralds birth of day,
And harkened unto matins
In birds blithe roundelay.

'Tis wondrous compensation
To know such ecstasy,—
I have walked with Sorrow,
But Love has guided me!

THE
Relief Society Magazine

VOL. XV JANUARY, 1928 No. 1

Moral Guidance of Youth

(Conference Address)

By Dean Milton Bennion

The chief business of each generation is the rearing and educating of the next, and the social purpose of the family is primarily the perpetuation of the race and the proper training and development of the new generation. It is often said that education is the chief business of the state. That is as old as Plato; it was set forth clearly in Plato's time, and has come to be realized in our own time and country. There has, in our own state, been a good deal of talk about the large amount of money spent for education. It has been found that usually somewhat more than 50% of the revenues of the state, from taxation, are spent for education. This, it seems to me, is as it should be, and there should be no complaint that it costs the state more to educate the children than it does to take care of criminals and pay for administration in other respects. Education is itself a very complex thing. We speak often of physical education, intellectual education and of moral and spiritual education, each one of which, of course, can be analyzed into very many details. I call attention to the fact that physical education, physical strength and health are of no value in themselves. It depends on what use we make of them. It is possible for a person to have very great strength, and health in perfection, but to make no better use of these qualities than to engage in prize-fighting, which is forbidden by law in most of the states of the union. Even intellectual education of itself is without value, and again it depends on what use we make of it. A person may have very keen intelligence, be possessed of vast stores of knowledge, and yet use this knowledge and intelligence to defraud his fellow men—he may be one of the greatest rogues in the country. Dr. John R. Park said that if he found a man was immoral, he would refuse to educate him, because it would give him more power for evil. While we may say that education is the chief business of civilized men, whether we consider them as a community, as a state, as a church,

or as a family, we may say that whatever the field of education, moral and religious guidance is the chief problem of education, and whether or not other phases of education have value, depends on whether or not we succeed in this moral and spiritual development. With proper habits and attitudes and ideals developed in the youth, health and physical strength, knowledge and intellectual power, then become things of great value because they give greater power and efficiency to the person who is possessed of right ideals and attitudes and habits, and who can therefore be of increased service to his fellowman.

In this process of education there are a good many agencies that are jointly responsible. Even the question of moral education is not the business of one agency alone. I have known prominent educators who have objected to the idea that we should divide this responsibility, and say that the family must have a certain responsibility, and the school, and the church, and so on. They have wanted to lay the whole thing on one agency, so that it could not be shirked. It seems that a matter of such importance cannot be carried by one agency alone, and that each one should make its proper contribution. We should name among these agencies, first the family, then the school, the church, the state, and the community life in its industrial and social aspect. The Relief Society as a family service organization, and as an auxiliary of the Church, is concerned primarily with moral guidance as it relates to the family, the Church, and the general community life. Moral guidance is founded upon moral training, and moral training begins in infancy. The family responsibility must therefore come first and must continue as most fundamental. The Relief Society, as I conceive it, is concerned with moral and spiritual needs of family life and of the community, no less than with their physical needs. We have been accustomed to think of the Relief Society as an organization that looks out primarily for people's physical needs, and it has served very worthily in that respect, and continues to do so. I do not wish to infer that that is to be neglected or under-rated in value, but it does seem to me that there is also another mission for the society and in some respects a more far-reaching and significant one, and that is the moral and spiritual welfare of family and community life.

Young parents need counsel on family problems, and especially on moral training of children and moral guidance in general. These may be summarized under two general headings, as the development of self-restraint as the primary and foundation principle in moral training, and then on the basis of this power of self-restraint the development of the power of self-direction. A child or a man who wants what he wants when he wants it, and can always get it, becomes a tyrant wherever he may be found. He is a moral danger to himself and to the community,

not having learned the first lesson of self-restraint. This lesson should begin with the infant in arms. I often think that the infant in arms begins, then and there, to acquire the power to get whatever he wants at the particular moment when he wants it, by crying for it. The lesson of self-restraint should be learned in infancy in some measure, under a mother's wise care and regulation of infant life. The mother, with expert help if necessary, should determine the child's needs, and so train him that he will not form the habit of crying for things he should not have. Mother love should be tempered with knowledge and wisdom. This kind of moral training is essential as a basis for moral guidance in later life.

Child activity begins with play. Work in minor forms, such as various kinds of family service, may begin early and be gradually increased, but not to the point of causing mental or physical injury. Training in reasonable service is as essential in moral development as in other forms of educational activity. Our child labor laws are not meant to prevent children from doing any kind of work; they are to prevent children from being put into work that is monotonous and long continued and that tends to strain their physical and mental powers. They are to keep children out of factories and such employment. But we have in our own country and our own state other problems not regulated by law which are just as important. In modern city life it is a problem to find some sort of suitable employment for children. If they do nothing but play and go to school, there is likely to be a very important element of character neglected. It is especially important that they should have employment suited to their age and condition, and the fact that many of them do not and cannot find employment raises a serious problem in the community. Running wild on the streets with nothing to do is a calamity. There is no condition more favorable for developing bad habits, and acquiring attitudes that are bad, than to have youths running the streets because there is no suitable employment available for them. It is also a fact that at this age, they need some variety of vocational experience. A young person cannot choose wisely a vocation without having some experience in the practice of some vocation. A boy will frequently think he wants to qualify for a certain line of work when he has no idea of what that means, and perhaps cannot have a very good idea until he has some vocational experiece in, or closely related to that work, which may change his idea altogether. He must find out by trial or experiment what abilities and powers he has, and that means that he must get in and have opportunity to use them.

Closely allied with this is the problem of choosing a vocation. A very important part of the moral guidance of youth is to furnish him with a great deal of information about vocations

and wise counsel with respect to the choice of a vocation. There should be proper stimulation and guidance in the preparation for a vocation. Our modern industrial business and professional world has become very complex and as our civilization becomes complex, vocations multiply. There is more and more specialization required and if the people are going to succeed well in life and do their part of the world's work, each person must choose wisely a vocation and qualify for it, and then he must find a place where he can fit in, for the particular vocation for which qualification has been made. It is one of the most important problems of youth of the present time. I meet young people who have gotten far enough along to be in college who are uncertain as to what vocation to follow and they cannot figure it out, many of them. It is a serious problem. A young person has to know something of his own abilities and powers. He should choose a vacation in which he has enough ability to excel and it must be a kind really in demand by society, and that renders real service to the community. If he happens to choose a vocation in which he cannot succeed, it means failure, and failure means discouragement in starting all over again. There are grown men in this community, well on in years, whose lives have been marred seriously and whose usefulness has been diminished by the fact that they did not get into the right vocation in the first place. Then again, a young person may be qualified in a vocation and may not be able to succeed in it, because so many others in the community have qualified in the same vocation, and so he cannot get sufficient employment. I mention this to show some of the complexities of the problem, and if those who are older cannot lend some aid to help young people in solving these difficulties, I do not know what can be done about it. The school may furnish vocational information, but this matter of guidance is something that is a very personal matter. In the schools we have to handle the students in large groups, and we have little opportunity for personal counsel and close acquaintanceship such as we have in the home, where the young people should be intimate with their parents, and those have who deal with the family life, as the Relief Society does through the ward meetings and lessons and the system of teachers and visitation, and to some extent through professional service in the home. It would seem to me that there is great opportunity for the Relief Society. Vocational guidance applies not only to boys but also to girls. It seems to me that there is the same necessity to guide girls. Every girl, in my opinion, should choose and qualify for a vocation in which she can be independent financially, and in which she can be of greater service to society. I say usually that a girl should qualify for two vocations, so that she may be prepared for any emergency, for certainly it is true that there is a considerable percentage of the women of the community who do not marry. I think statistics

which have been given out not long since are to the effect that about 70% of women in this country marry, leaving 30% unmarried; and, of course, nobody knows who is to be in the 70% and who is in the 30%. But apart from that, suppose we know that a young woman is going to marry at the age of 25 or younger, I still think there is necessity for that young woman to choose a vocation and qualify for it. Nobody knows when a woman who is married may be thrown upon her own resources, as many women are, and if a woman is qualified in a vocation in which she can render expert service, she has something to fall back upon and can make her way in the world and support children, if she has them, to the extent that her strength and facilities make it possible.

Closely allied is the question of developing the right attitude toward property and service. Many young people look about to see how they can earn the most money in the easiest way. This is a very unethical attitude. It is immoral for a person to take that attitude toward a vocation. The first consideration in choosing a vocation is, "How can I render the greatest service?" Service should come first and that attitude should be fixed well in the minds of young people. Any vocation that is not a real service to society should be entirely eliminated. Some people we have in our community now, who are following a vocation forbidden by law, and when these people are convicted of following that vocation, they are sent to jail. We should consider the various forms of service that society really needs to keep up the standards of civilization and to carry on the work of the world. Such forms of service are legitimate vocations, and the young person who looks at it from that angle will consider as a second question the problem of remuneration. People ordinarily have to make a living by their vocations, although there are a few fortunate individuals who follow vocations without any compensation because they have other means of living. Our attitude toward property, like our attitude to physical health and strength, should also be that property is a means to an end and should never be pursued as an end in itself. A very large part of trouble in the world is due to love of money; it is "the root of all evil" as Paul said, and money should not be set up as a goal in itself. Property is a means to an end, and those with considerable property should regard themselves as stewards of this property and see that it is used in a beneficial way. All property, whether publicly or privately owned, should be used for the good of the community.

In addition to developing this purpose of vocational aim and vocational service, there are other froms of service, and it is an important thing in the moral guidance of youth to develop also other life purposes—purposes in which an individual may give gratuitous service in addition to following a vocation. We have in the Church a very great many examples of that. We see many

young men and women who serve the Church in the missionary field with no thought of compensation whatever. One who is sincere and has such a purpose, has something that is a powerful factor in molding his character.

We do not develop character by sitting down and telling the young person not to do this and not to do that. That youthful energy will break out at some other spot. The young have an outlet for energy, an outlet that will lead them to strive for worthy ends, to realize high ideals. Then the overflow generally will take care of itself. There are occasions, of course, where they may have to be admonished against doing this, or that, or the other, but there should always be provided a legitimate outlet for energy and they should be stimulated to set up high and worthy purposes to realize. Moral guidance should be largely positive rather than negative. Self-restraint is a factor, but even that is developed largely through the positive pursuit of high purposes; and in the positive pursuit of high purposes, there is developed power of self-direction in agreement with these high purposes and moral and spiritual ideals. Young people should be encouraged; they should realize their own powers and how valuable those powers are, and also how valuable their time is. I ask my students to budget their time, to make out a budget of their time for the whole quarter, and to determine what they are going to do with every hour in the day and with every day in the week. Then, when they find that they can improve their budget, they modify and improve it, and in an emergency they can modify it. Time is more valuable than money; see that you have a systematic way of taking care of it.

There is a question of the cooperation and coordination of agencies about which I should say a word: cooperation and coordination of home, school, church, and community life, always with the idea of strengthening home life. I think sometimes that with the many organizations we have in the Church, and that with these organizations sometimes working rather independently of one another and competing with one another for the time and attention of young people, and each anxious to furnish recreation for its members, that the young people are drawn away from home, and home becomes a most insignificant place. I fear young people are overdone with recreation and amusement. A few days ago I was at a convention, and one of the members of the Council of Twelve remarked, "I cannot see the idea of dragging people out and making them take recreation." That is the point we reach sometimes—we have so much of it. The Church itself is the coordinating agency in which every organization should have a part, and the matter should not be overdone. We should strengthen the home by home entertainment, by cultivating simple and wholesome tastes, such as reading, music, companionship and worthwhile conversation. We need more of all of these in the home,

for one of the great safeguards of moral life is the cultivation of simple, intellectual tastes that minister to the development of intellectual and moral life. Such activities are much more preferable than having young people chasing all over the country, running automobiles costing more money than young people should spend, or having them tempted to dishonesty to secure such pleasures. Many a man has gone to the penitentiary for embezzlement because he attempted to gratify tastes too expensive for his financial situation and tried to keep up with so-called higher standards of society life. Young people should learn to entertain themselves and to enjoy life through their own activity much more than they do. It would be not only a matter of wholesome life to them here and now, but would mean much for them later in life. In old age, for instance, a person who has cultivated these tastes may be very happy and able to entertain himself. The same thing is true in invalidism. The other day I was told of a woman who had been active all her life with society affairs and had never cultivated such tastes, and when she became an invalid for two years before her death, she did not know what to do with herself. She had no resources within herself, and was miserable all the time.

There has been very rapid progress recently in our material civilization and in the social and recreational activities in which people engage, old and young. On the other hand, the moral and spiritual progress has been slow. I make an appeal to reverse the process. I do not mean by that that we shall undervalue material comforts and gains, but that we shall lay more stress upon the moral and spiritual development of people. Shall the following conditions be turned to good or evil account?

Increase in luxury: (Our luxuries are used to a large extent to our detriment. The possession of wealth may be turned to good account if expended on things to secure simple and inexpensive taste, and not misspent on things injurious to us. If we can provide our homes with better books, and with musical instruments, we are contributing to moral development and moral welfare. If we spend our means on candy and gum and worse things, as many people are acquiring the habit of doing, then they become a detriment.)

Shortening of the working hours: (It has been observed that the shortening of the working hours tends to contribute to delinquency, because the leisure hours are wrongly spent.)

Lengthening of the "period of infancy": (When people are engaged in education rather than in work; but if that is properly correlated with learning to work, we have an asset instead of a detriment.)

Increase in amusements.

One of the leading activity organizations in this country, devoted solely to the problem of moral education, "The Pathfinders of America," with headquarters in Detroit, have this for their motto: "Make Virtue More Attractive Than Vice." That is our problem in dealing with young people. May God help us to do so.

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EDITORIAL

New Year's Greeting

With New Year's greetings from President Williams and the General Board we review the work of the past year in the Relief Society with intense interest and intense satisfaction. We congratulate the officers and members on the spirit of progress that has animated their work. All signs point to the fact that Relief Society workers are satisfied with nothing but the best as they appear very generally to be seeking out the best.

In Canada we find them connecting up with the colleges of the Dominion and making good use of the traveling libraries of that region. In California they are in touch with the latest information available for their social service work from the members of the faculty of the University of California, at Berkeley, while in Southern California they are no doubt making good use of the Los Angeles University and the University of Southern California. We have as one of stake presidents a woman who has been on the Extension Division of the University of Wyoming, so that we know that our Relief Society workers in Wyoming are reaching out to centers of learning. The same thing is doubtless true in Arizona, for everywhere the women are turning to educational centers for bulletins on subjects pertaining to the work of the organization. In Utah, the University of Utah, the Brigham Young

University and the Agricultural College all serve the organization to an extent that is sometimes astonishing. One stake organization in a rural community has the reputation of utilizing practically everything the Agricultural College sends out. Very recently the literary leaders of the Salt Lake City stakes procured the services of Professor B. Roland Lewis, who gave them an address on Vachel Lindsay, the literature lesson of the month. The Brigham Young University is made use of in communities throughout the West. As many as six members of the faculty, in one week, have been known to appear before Relief Society audiences, and its Leadership week carries a course which is of special interest to Relief Society workers.

While all of these things tell of the forward march of the work we are increasingly grateful year by year for the restoration of the gospel, for as years pass on it becomes more and more our most precious possession. We are living in a transitional period when leaders, newspapers and magazines declare that the world needs religious leadership and when one leader, Dr. Cadman, calls for a truce on all arguments and asks that people live up to the things of which they have knowledge. To this suggestion a number of leading papers and magazines reply that few religious leaders of our time have any well defined notions on theological subjects. In the midst of such confusion it is gratifying to know that many thousands of Relief Society workers are entirely clear on the most vital matters of our religion. Such matters as the existence of God, the divinity of Christ, the divinity of the Bible and the Book of Mormon, and the restoration of the gospel and the priesthood.

There are many people in the world who would give much if they had the certainty of knowledge, on such matters, possessed by hundreds of thousands in the religious group known as the Latter-day Saints, for many people find themselves in much the same position as the great Belgian playwright, Maeterlinck, when he exclaimed, "If we knew but one thing to be true would we not give our all." Consequently, as Latter-day Saints, as members of the Relief Society, we hail the New Year in a spirit of progress, on the one hand, and in a spirit of faith and devout trust in our Father in Heaven on the other. In the midst of a world of increasing material interest and apparently increasing religious difficulties, ours is certainly a joyous state.

President of International Council of Women Celebrates Golden Wedding

During the time that our General Board representatives are attending the biennial conference of the National Council of

Women held in New York City, it is particularly gratifyng to extend to the President of the International Council of Women, Lady Aberdeen, and her husband, Lord Aberdeen, felicitations on their golden wedding anniversary, which occurred November 7, 1927 "Lord and Lady Aberdeen have spent a harmonious wedded life together. Each has been called to prominent official positions and each has given the other splendid support. Two outstanding events marked the year 1927 for Lady Aberdeen, for, on March 14 of that year she celebrated her 70th birthday and on November 7 her golden wedding.

Lady Aberdeen has served the International Council of Women long and well. The first period of her presidency covered the time from 1893 to 1899. At the Congress in London Mrs. May Wright Sewell, of the United States, was elected president and served in that capacity until the close of the Berlin Congress, in 1904. At that Congress Lady Aberdeen was again elected president and with the exception of the two years, from 1920 to 1922, when Madame Chaponniere-Chaix, of Geneva, filled the office, has held the position ever since. Such devoted service entitles her to the most thoughtful consideration.

We copy from the notes of the March *Bulletin of the International Council of Women* a note from Lady Aberdeen, referring to her illness in the early part of the year, that tends to reveal a good deal of her character:

"My first words this month must be words of deep and affectionate gratitude to the host of I. C. W. friends who have sent to Lord Aberdeen and myself such touching messages of sympathy, concern, and good wishes during my recent illness.

"It is indeed an inspiration to receive such letters as those which have come to the House of Cromar during the last month, from many different parts of the world.

"It is a wonderful privilege to be permitted to work for great causes in company with comrades who show at such times as the present how strong are the links of personal attachment between women of so many races and countries who are bound together to carry on all our work for the I. C. W. in the spirit of the Golden Rule.

"By God's mercy I am allowed to remain with you all for a while longer, and since Lord Aberdeen, as I need not tell you, is a firm believer in the potentiality of the I. C. W. to accomplish its mission, as I am myself, I still hope to do all in my power to further that mission, although for a time that work must be done from my own home.

"Again, dear friends of the I. C. W., and of all the National Councils, accept heartfelt thanks from Lord Aberdeen and myself for all your goodness to me."

"Isabel Aberdeen and Temair."

On the occasion of the Golden Wedding, which occurred November 7, 1927, the International Council presented Lord and Lady Aberdeen with a beautiful motor car. In the editorial notes we find a paragraph which says: "We have often wished to publish photographs in the *Bulletin,* but we have had to resist the temptation as our funds do not run to such extravagances. The Golden Wedding of the President, has, however, seemed to us a good occasion to make exception to this rule, and we therefore reproduce on our front page a photograph showing Lord and Lady Aberdeen at the door of the motor car that was given to them as a Golden Wedding present by many members of their large international family."

It is surely fitting after the long years of service, which always means great personal sacrifice, that Lady Aberdeen should receive this mark of recognition. The committee selecting the present should also be congratulated, for what could be more typical of the work of one who presides over an International Council than a vehicle that suggests travel to many parts of the world. We trust that Lord and Lady Aberdeen may live long to enjoy the present which has been extended with such hearty goodwill by all who are acquainted with her division of the International Council of Women.

Centenary of the Birth of Karl G. Maeser

On the 16th day of January, of this year, it will be 100 years since Karl G. Maeser saw the light of day in the far off city of Meissen, Germany. Much has been spoken and much has been written concerning positions of trust and importance occupied by men in the Church and Nation, who came under the inspiring and benign influence of Karl G. Maeser, as a teacher. But the credit is not all on the side of the men, for a goodly number of women, whose high privilege it was to claim him for principal and teacher, have been called to outstanding responsibilities in Church, State and national organizations of women.

The General Board of the Relief Society is no exception to the rule. In the years of its existence three of Karl G. Maeser's students, Mrs. Ida Smoot Dusenberry, Mrs. Jennie B. Knight and Mrs. Louise Y. Robison, have been called to fill the position of counselor to the president. Mrs. Amy Brown Lyman, who has served so long as general secretary of the organization was a student of Karl G. Maeser, also Mrs. Jeanette A. Hyde. Mrs. Susa Young Gates and Miss Alice Louise Reynolds, who have each in turn served as editors of the *Relief Society Magazine,* were his

students, and also Mrs. Julia A. Child, Mrs. Julia A. F. Lund and Mrs. Inez Knight Allen.

On the General Board of the Y. L. M. I. A. we find Mrs. Augusta W. Grant, Mrs. May Booth Talmage, Mrs. Emma Goddard, Mrs. Susa Young Gates, who edited the *Young Woman's Journal* for a number of years, and the late Mrs. Helen W. Woodruff. All these women came under Brother Maeser's precious tutelage, and all have carried forth in their lives the inspiration received from the great master teacher.

Karl G. Maeser's students have also been found on the General Board of the Primary. Notable among these is Mrs. Zina Y. Card.

At the present time Mrs. Jeanette A. Hyde is collector of customs at the port of Hawaii, having the distinction of being the first woman to receive such an appointment in the United States. Mrs. Lyman has served a term in the Utah state legislecture where she championed the cause of the Shephard-Towner bill with unusual success. At present she is the recording secretary of the National Council of Women of the United States. She has been complimented several times by being asked to act on behalf of the president of the council, Dr. Valeria H. Parker. This was notably the case last summer when she was invited to go to Geneva. Many of Dr. Maeser's students have served as delegates to national and international conventions, both in the United States and in Europe.

At the time of the demise of Karl G. Maeser, President Heber J. Grant, who was a speaker at the funeral services held in the Salt Lake tabernacle, said that if Karl G. Maeser had been the sole convert to the Church from the German nation his service to the Church had been worth all the effort and all the money spent by missionaries in that field. We feel sure that Dr. Maeser's students are in hearty accord with this sentiment of appreciation expressed by President Grant at the time of Karl G. Maeser's departure from this life. Many monuments have been erected to his memory, but the greatest of all monuments is the unbounded love and deep reverence that his hundreds of students have for him, which they cherish as a sacred heritage.

Eliza Roxey Snow Poem Contest

It is our pleasure once again to announce the winners in the Eliza Roxey Snow Poem Contest. This is the fifth year of the contest and in some respects at least, it is the outstanding year. In 1923 there were 47 entries, in 1924, 46, in 1925, 50, in 1926, 54 and in 1927 there are 65 entries. This shows an increase of 18 entries over the first year and 11 over last year's contest. Yet what is even more gratifying than the interest indicated by an

increased number of contestants is the fact that no fewer than 15 of our recognized writers entered the 1927 contest.

The winner of the first prize is Ivy Houtz Woolley of Ogden, Utah, who received the award for a poem entitled "Waste Land." The second prize of this year goes to Grace Ingles Frost of Provo, Utah, for a poem entitled "Compensation." The first poem to receive honorable mention is that of Phyllis Hodgson of Ogden, entitled "My Son;" the second is a poem by Amy M. Rice of San Jose, California, entitled "Mother's Evening Song," and the third is a poem by Alvaretta S. Engar of Salt Lake City, entitled "Ere the Roses Bloom."

The committee having charge of the 1927 contests consisted of Mrs. Julia A. Child, Mrs. Cora L. Bennion and Mrs. Barbara Howell Richards. The judges of the contest were: Professor B. Roland Lewis, of the University of Utah, Miss E. E. Hollis, of the *Salt Lake Tribune* and Mrs. Rosannah C. Irvine of the General Board.

The judges felt that their task was particularly difficult, not so much as regards the first poem as a number of very competent persons agreed, but great difficulty was expressed in selecting the poem for second prize and the three for honorable mention. One of the judges remarked that any one of five poems might easily be given second place. We mention this to encourage those who entered and to assure our contestants that when judges are forced to select one from a number of excellent poems they often find the task extremely difficult.

The Magazine extends congratulations to the winners and to all contestants whose entries have made this year's contest truly notable. We also take this opportunity of thanking the judges for their important share in the work.

The New Cover

The General Board takes pleasure in presenting the *Magazine* in a new cover. The design is the work of C. Nelson White, an artist whose work is well known in a number of magazines throughout the United States. Readers of the *Saturday Evening Post* and the *Ladies' Home Journal* may now and again have noticed sketches from Mr. White in those periodicals. He is familiar to people throughout the Church because of the excellent work he has been doing for years on the *Children's Friend*.

Editors' Notes

The name of the writer of the article entitled "Dixie's Santa Clause," published in the December issue of the magazine, was

omitted for lack of room. The story was written by Mrs. Annie Atkin Tanner.

We are adding A. E. Housman to the Literature Lesson for March as it will make us acquainted with two well-known poets of England at the present time, rather than one.

Appreciation

President Clarissa S. Williams and members of the General Board wish to express appreciation for all the messages of cheer and good will that have come to the office from Relief Societies and Church workers everywhere during the holiday season that has just passed.

Mrs. Elsie T. Brandley Wins Prize Christmas Story

We are happy to congratulate Mrs. Elsie Talmage Brandley of the Editorial Staff of the *Young Woman's Journal* on winning the $25.00 prize offered by the *Deseret News,* for the Christmas poem of 1927. Mrs. Brandley has written a number of stories for the *Relief Society Magazine.* We appreciate the quality of her work and wish her success in the future.

Mrs. Lyman National Council Auditor

The Magazine extends heartiest congratulations to Mrs. Amy Brown Lyman, General Secretary of the Relief Society Board, who has recently been elected Auditor of the National Council of Women.

An Error Corrected

In the report of the General Conference of the Relief Society in the December issue of our *Magazine* the sketch entitled "How the *Exponent* was Started," by Lula Green Richards, contains a mistake which requires correction. Instead of Levi Edgar, as published, the name of Mrs. Richards' husband was Levi Willard Richards. The error is very much regretted and we can only hope that all who read or have read the brief but interesting sketch will also notice this correction.

Conference Addresses

Inez Knight Allen

NEWLY APPOINTED MEMBER OF GENERAL BOARD

I am sure most of you, who are officers in the Church, can sympathize with me at this moment. When I was quite a young girl, I received a patriarchal blessing in which I was promised that, if I lived for it, I might associate with the choice people of the earth. I feel now that in the opportunity I have of associating with these wonderful women of the General Board, and with you as officers in the Relief Society, that the promise which was made to me so long ago is being abundantly fulfilled. I was promised also in that blessing that I would be called to positions of responsibility in the Church, but that did not mean much to me then. I remember when I was still a young girl meeting my bishop one day, and he said, "Sister Inez, I have been thinking lately that I would call on you to join the Relief Society in the ward and see if you can help the sisters out in their work." Of course, he was thinking about the benefit it would be to me, but I did not appreciate that from my bishop, and when I left him, I thought, "I wonder how old he thinks I am, anyway; I wonder if he thinks I am going to join the Relief Society!" I did not go near the Relief Society, and soon forgot he had ever mentioned it or that there was a Relief Society. Two or three years after that, I found myself a missionary away over in England, and when I received a letter from the president of the mission saying he desired me to go on a journey of about fifty miles into another conference to help organize a Relief Society, I thought about it then and wished I had paid more attention to the advice of my bishop. I consulted with my conference president, who fortunately was the husband of a Relief Society woman and knew something about the work, and he helped me out the best he could. Some of us have to learn by hard experience the lesson of obedience.

I remember another lesson I had while I was a missionary. I had labored for six months in Bristol conference. After leaving it, and going to labor in the London conference, I felt lonely and rather homesick, and I was always wishing I could go back to Bristol where I knew the Saints and loved them and felt that they loved me. So when they had conference in Bristol I went to the conference president and told him I would like to attend the Bristol conference. He told me how busy they were in my new field of labor, and he did not think I should go over to Bristol to conference. But I wanted to go and take my new missionary companion and have her meet all the nice people in Bristol that

I knew, and so I insisted, and he finally said that he would let us off for a day or two to go. The day before the conference, we were invited to eat luncheon at the mission house, and when we went there, we noticed little groups of people in the streets and around in the yard, and other groups gathering in the street, and finally there was a big mob of people in the street, and they began throwing stones through the windows. They broke out all the windows, and finally President Lyman said, "This is no place for you sisters; you'd better go back to your own apartments." My brother started to take us, and when we went out of the house into the mob, they said, "There is one of them and his two wives," and we were the targets and they began throwing stones and filth out of the gutter at us. My brother finally got us to the police station, and they succeeded in dispersing the mob, and took us through an underground tunnel back to our lodgings. Later, the president sent a note, telling us to take the train at 6:30 next morning and go back to London, which we did.

Besides these lessons, I have had blessings at the hands of my heavenly Father when I have tried to be obedient to him. One of these blessings came when I was first called as a missionary. We attended a conference, and with fear and trembling we spoke at the meeting, but felt that we had not said anything worthwhile. Twenty years later a letter came from a man in Idaho who said that if he had not heard our testimonies at that meeting, he might not have been led to think more about the gospel. He sent this letter of appreciation on a Thanksgiving day, after twenty years. If we trust the Lord and do as the Prophet Nephi did, and know as he knew that the Lord calls upon us to do nothing but that he will help to prepare us to do, we are sure of his blessings. Paul tells us in Galatians that the "fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." I am sure we observe the fruits of that spirit when we mingle with President Williams whom we all love, with the good sisters of the General Board, with the sisters away out in the far districts, wherever we find them engaged in this Relief Society work. Where do we gather the fruits and flowers from the tree in the garden? Isn't it out on the twigs and branches of the trees? Where do we find the light coming from the big power plants? It is in the little globes, if they are in order to receive the light and are properly connected. So it is with us. If we are prepared to receive the Spirit of our heavenly Father, then the light of the gospel shines in us and our heavenly Father is glorified.

Surely the women in all this Relief Society are struggling in a big, progressive way to do that which is best for them, and for the cause, and I doubt not that in a day to come, our heavenly Father will say to these good women, "For I was an hungered,

and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I pray that the Spirit of the Lord will help us in our work, that we may work unitedly together for the good of this great gospel which has been revealed to us.

Ida Peterson Beal.

NEWLY APPOINTED MEMBER OF GENERAL BOARD

More than I can tell you this afternoon, I appreciate being here, not so much in addressing you, but in partaking of the wonderful spirit that has been so manifest in our meetings today. I am so grateful to my heavenly Father for all the blessings that he has showered upon me, and upon mine, and I pray that I may always walk in humility and in obedience before him, that I may be always willing to give my time and my talents to his service.

Today we listened to a most wonderful address by a sister who took part in the pioneering of the Relief Society in the early days. As she gave us this splendid address, I thought of the marvelous things that those women had done and what a firm and splendid and broad foundation they had made for us to build upon so that we could erect upon this foundation a beautiful edifice and embellish it with our moral, our physical, our spiritual and our intellectual accomplishments. I hope we are going to make the Relief Society what it was intended to be. When I think of what our parents sacrificed to come here for the gospel's sake, the thought has often gone through my mind, are we, as their children, making their dreams, their sacrifices come true? Are we living as they desired that we should live? I hope we are, and that we shall accomplish all they hoped we would. Their idea was not that we should erect to their honor monuments of stone and wood, but monuments of noble manhood and glorious and virtuous womanhood. We cannot let their dreams be unfulfilled. Let us take from the simple things at hand and build our happiness. Within us are treasures which, if rightly cultivated, will lead to great peace, joy and satisfaction. We cannot build our lives or reach our goal with other's talents. We must use the talents with which God has blessed us—our time, our gifts and our talents. Let us lay aside discontent with the things that we have. Let us take hold of the things that we have and build a structure that will reach up and up and onward, and through this we shall be richly blessed and greatly gratified.

I feel weak in assuming this position, but when the call came

to me, I felt I had no reason to say other than, "I shall do the best I can." There is always a great joy in being willing to be led.

"Do not spurn to be a lesser light because you are not a star,
But brighten some bit of darkness by shining just where you are."

If we will all realize that we have work to do and that we should do it to the very best of our ability, we shall not fail, and the special work to which we have been assigned will not be a failure. If we fail in what has been given us to do, then just that little part has gone awry. I pray our heavenly Father to strengthen us in all we attempt to do that is right and proper, and that we may glorify his name by living lives worthy of emulation; and I pray for his continued blessings upon us all.

Louise Y. Robison

I would like to preface my talk this afternoon with a little verse from the Doctrine and Covenants, 82nd section, verse 14. "For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened, yea, verily I say unto you, Zion must arise and put on her beautiful garments." I testify to you this afternoon that the Relief Society has helped Zion put on her beautiful garments during this Summer. While the General Board always knows that the women in the stakes are faithful in doing anything that is asked of them, they were entirely unprepared for the excellent results that have been realized from our teachers' topics on Civic Pride. In every stake we have visited, we have had glowing reports of what the women have accomplished, of the beauty that has been brought to the communities through the efforts of you dear Relief Society women. The reports are so wonderful; I wish we had room in the *Magazine* for them and for the beautiful flower displays.

We have had flower shows in many of the stakes that have been an inspiration and a surprise to all the members of the stake. I should like to read a few of the activities of the civic pride work that has been accomplished. We have reports of how many trees have been planted, of how boys have cleared up weeds from door yards, and of the flowers planted there. Of wards which are furnishing flowers for every sacrament meeting. In one of the wards (and this is typical of others,) the ward officers cooperated with the city officials, and the mayor said, "All of the people in my city belong to you women; have your clean-up campaign, and our trucks and tractors and cars are at your disposal." And in one little town where there were two wards, 316 men worked on the street all day long, and the two ward Relief Societies furnished them dinner. The officers of the Chamber

of Commerce were so pleased about this that they gave complimentary tickets to the picture show to all of the workers. In the flower show in one stake, they found they did not quite understand the grouping of the flowers which they brought in tubs and jars, but in the awarding of the prizes, the judges taught them better how to group the flowers and that it was not the quantity as much as the quality of the display, that counted. This stake president said, "This year has just taught us how we can have beauty in the next flower show. Next year I shall ask the judges to visit all the booths and make constructive criticism and tell why some displays are not the best." In one stake every teacher in one of the wards was responsible for planting a tree upon the meeting house grounds. Can you think how that is beautifying the stakes of Zion?

I think some of these statistics are almost unbelievable, but in three stakes 20,486 loads of manure were carried away, and think of how many flies that helped to prevent. In one stake the fight against the fly was through preventive measures almost entirely. They cooperated with a large industry there, and through the efforts of the Relief Society, this industry donated a large quantity of lime. City or county trucks were obtained to carry this lime to different parts of the stake, where signs were put up, inviting people to help themselves, and through that preventive measure many breeding places were eliminated. Some stakes have reported the number of flies killed. Some of you who live in localities where you haven't many flies will hardly believe it, but some of the rest of you will believe it when I tell you that one stake gave prizes for flies captured, and that 685 quarts of flies were brought to the Relief Society. One ward took the prize, supplying more than 400 quarts. Early in the year when there were not so many flies, the stake bought them at the rate of 20c a quart; later, at 15c, and later still at 10c a quart. This seems like a very ordinary thing to talk about, but I believe that if the mothers all knew and realized what diseases and destruction may be carried by flies they would work wholeheartedly for their entire destruction.

One stake reported that 75% of the women planted flowers this year; 91% of the people owned their own vegetable gardens; 56% of the people of the whole stake planted trees and shrubs, and this refers not alone to the Latter-day Saints, but other groups which joined them. In one of the wards the mayor, not a member of the Church, was invited to the flower show, and he asked what prizes were to be given, and when told, he said, "I should like to supply the money for these prizes, and every year in the future the Relief Society can depend upon me to pay for any prizes offered for raising flowers in this community." In this stake 86 houses were painted, and 91 loads of gravel were hauled

for paths around the houses, and 175 days were spent on cleaning the streets. In one stake work was done on the cemetery. There was no water near it, so the Relief Society women went to the priesthood meeting and offered to buy the pipe to carry water to the cemetery, if the men would dig the trench; and it was done. There were two good slogans in the reports from the stakes. One was, "I will keep noxious weeds from seeding," and the other was, "There is beauty all around when it's clean at home."

Those of you who have not had the satisfying experience of accomplishing these things in your stake during the year, we hope will have the opportunity another year. You splendid stake presidents and workers who have done such marvelous work, who have made the desert blossom as the rose, we pray God's blessings upon you, that you will take joy in your labors, that you will turn to the *Doctrine and Covenants* and read that section, for it is from our Father in heaven. "For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened, yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D. and C. 82:14.)

Jennie B. Knight

We have had a concrete demonstration, I think, this afternoon, of the varied activities of the Relief Society. In visiting the stakes, one of the deep impressions that has come to me has been the masterly way in which our Relief Society women have handled the subject of the Book of Mormon, and I want to say that my testimony has been strengthened in the divinity of this great book. I am thankful that we have taken this method of commemorating the one hundredth anniversary of the publication of this Book and I hope that each and every one of us will feel that we have a clearer knowledge of it.

In the September issue of the *Magazine,* 1927, we find Mr. Charles H. Hull, Professor of American History at Cornell University quoted as saying, "I am perfectly willing to say to anyone that I suppose the Book of Mormon to be one of the most famous and widely discussed books ever published in America. I think an arguable case can be made for the assertion that it is the most famous and widely discussed book ever first published in America." And added to that, I can say it is the first American Scripture. To me it is a testimony that our heavenly Father recognized this American continent by giving to it a record of his works and his doctrines through the Book of Mormon, thus bestowing upon us the same favor and blessing that he bestowed upon the eastern hemisphere when he gave to them the Bible. I have been deeply impressed with the testimony of those who have

taken part in the discussion of this topic in the Relief Society conventions. The manner in which they have presented the fulfilment of the prophecies that were uttered by the Lamanite Prophet Samuel has been most gratifying. They have related how this prophet told them that on the night of the birth of the Savior there should be a continual day lasting thirty-six hours, and there was. In addition to this a star appeared in the heavens that never before had been seen. Samuel also prophesied of the great earthquakes and thunderings and lightnings and of the cities that should be burned and sunk and of the great desolation and sorrow that should come upon the people because they would not accept the doctrines taught by the Savior. Those who witnessed the star and other special manifestations obeyed the instructions given by the Savior and his disciples for a few years, but it was not long before they dwindled in unbelief.

As I take the Book of Mormon and read it, I find in it a prophecy to the Gentiles of blessings that will come to them if they will believe it; it also reveals to the Lamanites their birth and ancestry. No other volume of Scripture pronounces so many wonderful blessings upon the Jews as does this Book of Mormon. I beseech you to read and study it because it will give you courage and faith in this great gospel of ours. I love to read in III Nephi of the visitation of the Savior to the people upon this continent, note how his voice came to the people, out of the midst of thunderings and lightnings and the moaning of the people, declaring, "I am Jesus Christ, the Son of God," and how it was heard by "all the inhabitants of the earth upon all the face of this land." Before the great invention of the radio, only those who were not skeptical could believe this thing, that his voice could be heard upon all the face of the land. But the Prophet Nephi testified that "all the people did hear and did witness of it." And he told of the cities that had been sunk and of the mountains that had been raised up, and after they had heard this voice they repented of their sins. A little later on we read of his visiting the people of Nephi, gathered in the land Bountiful, around the temple, and I am going to read a little account of this part of his visit. He taught the people concerning the truths he had taught the people in Jerusalem, and I will read this one chapter, in the hope that when you go to your homes that you will re-read it. It says:

"Behold, now it came to pass that when Jesus had spoken these words (which are similar to the Sermon on the Mount in the Bible) he looked round about again on the multitude, and he said unto them: Behold my time is at hand.

"I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

"Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.

"But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

"And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

"And he said unto them: Behold, my bowels are filled with compassion towards you.

"Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

"For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

"And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

"And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

"And it came to pass that he commanded that their little children should be brought.

"And so they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

"And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

"And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith: Father, I am troubled because of the wickedness of the people of the house of Israel.

"And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

"And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

"And it came to pass that Jesus spake unto them, and bade them arise.

"And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

"And when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

"And when he had done this he wept again;

"And he spake unto the multitude, and saith unto them: Behold your little ones.

"And as they looked to behold, they cast their eyes toward heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire: and the angels did minister unto them." (3 Nephi, 17.)

Then he turned to the multitude of people and gave them a few instructions which are applicable to us today, and he said:

"Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him. And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light: I have set an example for you.

"And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them:

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi, 18:15-21.)

May we apply this admonition given to the people of this continent years ago and carried over to us by our beloved prophet Joseph Smith, I ask in the name of Jesus. Amen.

Amy Brown Lyman

During the last few months my mind has dwelt upon some of the achievements of the last century, and I find that this last hundred years has contributed much to the progress of the world. It is no wonder that it has been called, and is known, as the wonderful century.

My interest in this subject at this time is due to the fact that it is just one hundred years since the delivery of the plates containing the *Book of Mormon* to Joseph Smith, by the angel Moroni.

In order to estimate the full importance of the last century, we must compare it, not with any preceding century, but with the whole period of the past, for it has contributed more to the progress of the world than all preceding time. It is true, of course, that there have been many failures; for example, the failure to eliminate war and establish permanent peace; the failure to eliminate poverty, crime and disease; but in spite of the failures there have been many outstanding accomplishments. Among the great achievements are: railways, steamships, automobiles and airships; electric telegraph, wireless telegraph, telephone, radio and phonograph; photography and moving pictures; friction

matches, gas illumination and electric lights; typewriting machines and sewing machines; anaesthetics, the use of which has made surgical operations painless; antisceptic surgery, which has made surgery safe; the germ theory of disease, which has made it possible to eliminate and control some of the most dreaded diseases; x-rays, which renders many opaque objects transparent; preventive health work, which has saved and prolonged life; prohibition.

In the matter of human welfare work, also, there has been as much progress in the last hundred years as in all previous time. One hundred years ago, and less than one hundred years ago, dependents with any degree of working ability were hired out to the highest bidder; and the infirm and helpless and orphans were turned over for care to the lowest bidder. The county infirmaries, or poor houses as they were known, housed and cared for all classes of dependents and defectives. These were all huddled together: tramps, vagrants, drunkards, insane, feeble-minded, epileptics, blind, deaf, orphans, confinement cases and contagious diseases. In the jails were housed professional criminals, innocent people awaiting trial, boys and girls arrested for trivial offenses, and prostitutes.

Great progress has been made in the last hundred years. The insane have been placed in institutions which have really become hospitals, where they receive special treatment for their special illness. The feeble-minded are receiving intellectual attention, and are being given opportunity to develop as far as it is possible. The deaf and blind have been placed in institutions which have really come to be schools. The treatment of crime is improving, especially where children are involved. Juvenile courts have been established, where children are treated as neglected children and not criminals. Dependents are being given intelligent care, and causes of their condition considered. The aged are given better care, both in their own homes, and institutions. Orphans are being given a square deal, in fact children have come unto their own. They are being given health opportunities in pre-school clinics, and health examinations in the school; they are having enough to eat, school opportunity and suitable recreation.

To the Latter-day Saints the coming forth of the *Book of Mormon,* and the establishment of the Church, with all its blessings and opportunities, is the rarest gift of all, and it is most appropriate that it occurred in this most progressive period of the world's history. When we take into account all of the progress which has been made in the fields of invention, discovery, social justice, and in other fields, together with the greatest event, the restoration of the gospel by the Prophet Joseph Smith, we can be grateful, as we surely are grateful, that we have lived during this wonderful period of time.

Clarissa S. Williams

We have listened with interest to the various ideas of those who have addressed us, and it was borne in upon me how typical has this afternoon meeting been of the activities of the Relief Society—spiritual and temporal combined. You know when the Prophet Joseph Smith organized the Relief Society, he gave us a certain field of labor, and it was a temporal labor, but in addition to that he told us that we should be saviors of souls.

Now, during the six months which have passed, you may well understand that the Relief Society has been very busy. Mrs. Robison has given you a little idea of what has been going on throughout the Church in the Civic Pride movement, and I believe that all of you will bear out the statement that more good has come to the communities in the Church through this little activity than we can ever be able to measure, and that is only the beginning. There is one thing Mrs. Robison failed to mention: in a certain stake in the eastern part of Utah, there is a little ward which has no water supply, and it is necessary to carry all the water for culinary and other purposes. So the sisters there, knowing that it would be very difficult to get water for any plants or shrubs or anything of that sort, decided that they would plant batchelor buttons, since these flowers are very thrifty and hardy. They planted batchelor buttons and carried water, some of them at least a half mile, and kept their batchelor buttons watered. When the time came for the flower exhibit they had a most wonderful exhibit of varieties of batchelor buttons. This is certainly a testimony to us of the desire of the women to carry out the instructions of the General Board. I would like to mention one other thing. I attended a flower show in this county, and on one table were 104 or 105 varieties of flowers—everything you could imagine. I did not even dream that there were so many kinds of flowers in the county, and they were the product of a middle aged woman who was an invalid and whose physician had told her she must spend her time in the sunshine and in the open air, and she had taken that opportunity, which was a real pleasure.

Since we met in April the following organization and reorganizations of Relief Societies have been made: San Francisco stake, organized July 10, 1927, Mrs. Eva Merrill appointed president; Jordan stake, divided into East Jordan and West Jordan stakes, May, 1927, Mrs. Elfleda L. Jensen retained as president of East Jordan, and Mrs. Mary J. Pixton appointed president of West Jordan; Los Angeles stake, divided into Hollywood and Los Angeles stakes, Mrs. Katherine R. Stewart retained as president of Hollywood stake, and Mrs. Laura P. Hotalling appointed president of Los Angeles stake: Big Horn stake, reorganized July 31, 1927, Mrs. Helen B. Croft released, Mrs. Hazel N. Boyack ap-

pointed president; Blaine stake, reorganized May 8, 1927, Mrs. Laura J. Adamson released, Mrs. Mirtis Cooper appointed president; Boise stake, reorganized September 18, 1927, Mrs. Bessie G. Hale released, Mrs. Florence E. Lewis appointed president; Fremont stake, reorganized August 14, 1927, Mrs. Lavina Walker released, Mrs. Marie M. Merrill appointed president; Pioneer stake, reorganized August 28, 1927, Mrs. Mary A. Cutler released, Mrs. Lettie T. Cannon appointed president; Salt Lake stake, reorganized September 25, 1927, Mrs. Vilate N. Bennion released, Mrs. Elizabeth C. Williams appointed president. I desire to say that the General Board expresses love and appreciation for the work of the women who have been released as stake presidents and officers of the Relief Society, and extends the heartiest congratulations and good wishes to the women who have been appointed to preside over the stakes.

From reports which have been made to our visitors to your conventions, we learn that the spirit of the Lord is with the Relief Society, and love and unity prevail. Extensive work is being done along many lines. Some very notable work has been done in the clinics and along health lines generally. We are especially interested in child welfare work, and I would like to say to you sisters that there will never come a time when child welfare work will not be carried on and featured by the Relief Society, when we will not be urging that traveling nurses be obtained to go among your communities, when we will cease to labor with all our might for the betterment of mothers and of little children. Whatever we can learn from books or from the experience of other people, we are endeavoring to pass on to you, that you may help in the great humanitarian work of bettering community life. I believe we are all proud of the part which we are playing in the building up of the communities and in the thought that we are building for the future; and whatever we may do for the betterment of the children, or for the mothers, or for the aged people, is for the bettering of community life. I believe that as we grow older and as our children and grandchildren take our places in this great work, that we will have a pride in saying to them that we were among the pioneers in this humanitarian labor, just as we have a pride in saying that we are carrying on the work of those noble women who were first appointed to establish this work. As year after year has gone by until more than eighty years have passed, I believe that we feel that our mothers and grandmothers are satisfied with the work we are endeavoring to do. My belief is that they know what we are doing and that they are pleased and satisfied when we endeavor to do right and to carry on the work properly. I believe that they rejoice that we have been able to conceive of what was in their hearts when they were organized

and told to go forth and be saviors of men and to help build up communities.

I want to say to you my dear sisters that I appreciate the love and confidence of the members of the Relief Society. I appreciate the support and confidence which I have from my counselors and secretary, and from the members of the General Board, and it gives me great joy and satisfaction to believe that you are pleased and satisfied with what we are trying to do. We are trying to progress. We do not desire to stand still. There is danger in standing still, and failing to meet the new problems. I just want to say to you that the General Board members are united in the desire to assist you to carry on the work in your stakes and wards in a satisfactory manner to you, that love and harmony and peace and goodwill may be with you, and that you may have the confidence of the Priesthood authorities in your districts, that you may feel that you are sustained and upheld by them in your work. And as reports come to us, week by week and month by month, we are gratified and pleased with the advancement which you are making. I pray that we may ever have the spirit of our heavenly Father to be with us in our work. I want to say to you that I desire the blessings of our heavenly Father to support and help me.

I want to bear my testimony to you of the truth of the gospel, and I want to express the joy that I have in the privilege of living in this day and generation when the gospel has been restored, and if I can only have the Spirit of my heavenly Father to be with me, to help me and support me, I shall be a blessed woman. I pray that you may all realize the righteous desires of your hearts, that our heavenly Father will bless you, that the year which is coming may be the most successful and prosperous that you have ever had, and that you may be instruments in the hands of our heavenly Father in helping to build up his work and that you may have his Spirit to be with you. I ask this, my dear sisters, in the name of the Lord Jesus Christ. Amen.

Book Review

AN INTRODUCTION TO THE STUDY OF THE BOOK OF MORMON

It would be a great disappointment and perhaps something of a reflection on the talent of the Church if the present year had not brought forth a book that would be illuminating and of vital assistance in the study of the Book of Mormon. However, the situation has been met in a most satisfactory manner by the publication of *An Introduction to the Study of the Book of Mormon* by J. M. Sjodahl, one of the best known writers of the Church.

First of all *An Introduction to the Study of the Book of Mormon* makes convenient a good deal of material which heretofore has been scattered through a wide range of publications. As an example let us take the rather well known story of Oliver Cowdery meeting an opposing attorney in Michigan whom he answered by saying, "I know that I saw, and belief has nothing to do with it, for knowledge has swallowed up the belief I had in the work since I know it is true." Many people in the Church have that incident partly in mind but have no knowledge of where it occurred or the exact language used by Mr. Cowdery. Elder Sjodahl has done them a real service by locating this matter. This incident merely suggests much other material of perhaps greater importance and greater interest.

On the other hand the author presents a large mass of new material. In confirmation of this statement we cite the chapters on Book of Mormon Names in American Geography, American Words from Old-World Languages, and the Name America an American Word. Perhaps of equal interest are the chapters, A Leaf From the History of Peru, The Shell Mounds and the Jaredites, etc., and a suggested key to Book of Mormon Geography. There is a type of mind that is intensely interested in traditions, myths and legends. To such people the chapter on Religious Concepts, Traditions, Myths and Legends will make special appeal.

We wish to make special mention of the chapter on Book of Mormon Names in American Geography as Elder Sjodahl, who is a student of dead languages and particularly Hebrew and Greek, is especially well qualified to speak on this matter. Much has been said about ruins of cities and buildings testifying to the authenticity of the Book of Mormon, but such ruins are perhaps not as important as the survival of names. People may argue that ruins are the result of the activity of other peoples, but it is a pretty difficult thing to dispute the authenticity of the survival of groups of names. We feel sure that our readers will be interested in this subject and suggest as an example that they look up the material Elder Sjodahl has brought together on the name Moroni.

We welcome the coming forth of this book at a time so opportune, when readers and students all over the church are reach-

ing out in eagerness for more knowledge concerning this sacred volume.

CARE FOR EXPECTANT MOTHERS

We have on the desk a book entitled *Modern and Practical Prenatal and Maternal Care for Expectant Mothers,* written by Dr. W. E. Hunter, Dept. of Obstetrics and Gynecology, Inter-Mountain Clinic, and Obstetrician to Groves L. D. S. Hospital.

The book has been written for the expectant mother, and assumes to give her practical information in relation to her care from the beginning of life to the moment of actual birth. It states that "the trend of modern obstetrics is to make child bearing more comfortable and less hazardous, to preserve life rather than restore it."

Dr. R. Knight Smith says in his introduction, "the reduction of the mortality attendant upon child bearing has been notoriously slow compared to that attained in many other fields, and any means by which this may be hastened must have the endorsement of all thinking people."

In a later chapter we are told "that about 20,000 women die annually from childbirth, or, as a consequence of child-bearing, in the United States, and that this constitutes but a small proportion of the true seriousness of child-bearing, as most women suffer more or less from small injuries of which they never complain, and other women are operated on daily for old injuries." "In the United States 200,000 babies die annually at birth or during the first months following, and even this is not the total death rate."

Under such circumstances it must be apparent to all thinking persons that one of the most important things for a mother to know, from the beginning, is that she is having proper care both for herself and for the child. Two lives are in the balance and no chance should be taken in the matter either of preserving life or preserving health, for both are of paramount importance.

Some of the chapters contained in this book are: Parental Care, The Effect of Pregnancy on the Mother, Duration of Pregnancy, and Date of Confinement, Hygiene of Pregnancy, Preparation for Delivery, and Place of Confinement, the Relief of Suffering, Care of Mother and Baby, New Mother and Baby, Characteristics of a Healthy Baby.

It will be seen from the chapters listed that the material concerned is of prime importance to mothers and infants.

MY PHILOSOPHY OF LIFE

My Philosophy of Life, a new book by Professor Alfred Osmond, deals with life material of a type that confronts each one of us every day that we live. The book contains eleven chapters as well as twenty-one of the best poems that Professor Osmond has written. *Magazine* readers will find the chapters on "The

Spiritual Life," "How to be Happy," "Tragedy and Life," and "Redemption" of particular interest.

This season we had as one of the special topics in the conventions and conferences the Art of Living. Professor Osmond has a good deal to say about this subject which he calls "the fine art of living." In the chapter on "How to be Happy" he gives a hypothetical example of one who has made a fortune and has lost his job. He has attained what he was seeking and there is no more to do. To such a person he offers this advice: "If, however, the fortune-seeker fell in love with his work, he can now turn the affections of his heart and the skill of his pen to an unfolding aim. If he loves writing for its own sake, he can devote the rest of his life to the finest of all, the fine arts—except the art of living —the art of writing."

Later on in the chapter entitled "Tragedy and Life" the author tells us that "there are many pessimistic philosophers who hold that life is a positive evil. But I contend that they are all mistaken. Life is a positive good, because it contains the possibilities of the wealth of the universe. Life is a positive good for many other reasons. To support this contention I call as my witnesses the healthful and gratuitous activity of all forms of animal life. The gladsome songs of birds; the merry laugh of children; the sweet, fond smile of motherhood; the proud and generous soul of fatherhood—all these proclaim with an eloquence divine that life is beautiful; life is sweet, life is upward and onward toward a higher goal and a brighter light. Men may come and may go, but the stream of life flows on forever. Death is temporary. Life is eternal. This, then, is the first great contribution that tragedy makes to life—it makes life possible."

Again Professor Osmond tells us that "the natural penalty for intemperate devotion to sordid interests is narrow-mindedness and deadened sensibilities." In the chapter on "Redemption" the reader is reminded again as the author has chosen to remind him frequently that no matter who you are, where you may live, what you may do or what you may possess, the universe has decreed that you are not to have uninterrupted happiness. In the chapter on "Redemption" we are told, "You not only have to descend to the valley of the shadow but you have to wear a yoke and bear a burden. * * * The Master has said that his yoke is easy and his burden is light, and has admonished you to take it upon you. When he says his yoke is easy and his burden is light, he seems to mean that the spirit he gives you will make the yoke seem easy and the burden light."

The spirit of the author, which is a spirit of high mindedness, genuine refinement and deep spirituality, permeates the volume. In this day of many questionable books it is refreshing to discover a book so sound at the core and so wholesme in all of its pronouncements.

Notes From the Field

Amy Brown Lyman, General Secretary

Annual Membership Dues.

Have you paid your annual membership dues for 1928? Annual membership dues should be paid in advance in January of each year. For example, the dues for 1928 should be paid in January, 1928. The dues should be sent to the stake secretary not later than February 28, and the portion due to the General Board should be sent to the General Secretary by March 31. Members, why not help your officers to make a record for your stake by being prompt in this matter?

Libert Stake.

RELIEF SOCIETY VISITING TEACHER

MY CREED

I will be dependable.
I will make prayful preparation for my visits.
I will make this duty a pleasure.
I will leave my troubles at home.
I will bring sunshine into the homes I visit.
I will speak well of everyone.
I will not gossip.
I will not betray a confidence.
I will seek to know the needs of the people I visit.
I will be a mother in my district.
I will attend my meetings.
I will live worthy of this calling.

Cache Stake—Children's Vacation.

On invitation of Mrs. Lizzie P. Owen, president of the Cache stake Relief Society, a group of twenty-two children from families in whom the family welfare department of the Relief Society are actively interested, went to Logan, August 17, for a ten-day summer vacation. They were placed in the North Logan, Benson and Hyde Park wards, with families who had previously arranged with Mrs. Owen to receive these children and give them a delightful time in the country, with plenty of chance to romp and play in the open and an abundance of nourishing food. A number of these children were malnourished and considerably underweight, and all of them came from homes in which sickness or death of one parent, or some other unfortunate situation deprived them of many of the advantages children naturally enjoy in their

own homes. The visit of these children in the homes of our Relief Society women is, therefore, an opportunity from the standpoint of health and education. The children all came back looking refreshed and some were noticeably "filled out." The girls displayed dolls and the boys proudly showed pocket knives which had been given them. The children were also given fruit and delicacies to take home and many of them were given clothing and stockings by the families whom they visited. The relatives of these children, as well as the family welfare department, appreciate very much the cooperation of Mrs. Owen, together with her Relief Society women, and the General Board, in making this summer vacation possible for these children.

California Mission (San Jose Branch.)

The San Jose Relief Society, though small, having a membership of only 15, is active and energetic. As a sample of

SAN JOSE BRANCH, CALIFORNIA MISSION

their work we find that during the year the average attendance has been 76%, and the number of visits by visiting teachers, 208.

Emery Stake.

On July 10, 1927, the Relief Societies of the Emery Stake held a successful and interesting conference at Ferron. The attendance was good, and a peaceful spirit prevailed throughout the day. A program of musical selections and readings, together

with the following subjects, were given: enlistment committee, charity and general funds and membership dues; the course of study: theology, social service, child welfare, and civic pride. The presidents of all of the ward Relief Societies in the stake, except one, reported their organizations as being fully organized and doing a good work. The members of the Society brought their lunch with them and had a very pleasant visit during the noon hour.

The Emery stake Relief Society board lost one of its valuable workers in the death recently of Mrs. Jane Litster of Cleveland, who has been a most active worker on the board for a number of years, acting as stake class leader of literature since 1920. Mrs. Litster was loved wherever she was known, and admired as a woman of great faith and deep spirituality. Her implicit faith in God, and her strong testimony of the gospel characterized her whole life, and her influnece for good was felt by all who knew her.

Alpine Stake.

Upon invitation of the presidency and stake board of Alpine stake, workers from every ward gathered in the stake tabernacle on a recent Tuesday afternoon where a fine program was rendered, including readings, grave and gay; vocal numbers, solos and part songs; and addresses by members of the board. Then followed a merry interval when prizes were given as follows: first a prize to the oldest sister present, won by a woman who had reached the venerable age of 82 years. Next a prize to the sister who had been a member of the Relief Society for the longest period, which was won by the same woman; not wishing to take two prizes she waived her right in favor of another sister who had been a member for very nearly as long a time as herself. Then a prize to the sister who had the largest family. This was given to a woman who had borne 18 children. The next prize offered was to the ward showing 100% of teacher's visits for five consecutive years. It was thought that this prize would not be claimed, but to everybody's surprise five wards responded, some of them having this exceptional record for more than five years. With every prize a little verse, composed by a member of the board, was given, and added much to the happy spirit of the occasion. After the exercises refreshments were served to all, and an opportunity given to shake hands and enjoy a social chat.

Garfield Stake (Kingston Ward.)

On a warm day in late August the Kingston ward held Mothers' and Daughters' Day. The event took place in the cool shade of Chesney Snow's grassy orchard. Games were played, including a carpenters' relay, in which the married women proved

to be more adept at hammering and won the first five points; a running relay, in which the daughters won the next five points. Then there was a race in tire changing, which was won by the

KINGSTON WARD RELIEF SOCIETY

daughters. There was a program next, followed by a delicious luncheon served cafeteria style.

Liberty Stake (Eighth Ward.)

The members of the Relief Society of the Eighth ward of Liberty stake keep up their fellowship during the Summer in various ways. In June, at the close of the business meeting, 59 women, under the able leadership of President Margaret Fetzer, visited the State Capitol. Most of them had never been in the building before. They were shown around by a guide, partook of a delicious luncheon and thoroughly enjoyed it all. At 4 o'clock on the morning of July 14, 51 members gathered at the chapel, where they took busses for Logan, arriving there at 8 o'clock. They were received at the Logan temple by President Joseph R. Shepherd. They all went through the temple, doing work from the charity list of that temple. Later they enjoyed luncheon at a down-town cafe, and visited the Utah Agricultural College and other points of interest before returning home. They are already making plans for an excursion to the St. George temple next Summer.

The women of this ward have made it a custom for a number of years to give each expectant mother who has been a member of the Society for one year, a dainty pink baby quilt.

Deseret Stake (Class Leaders' Convention featured).

All the wards in the Deseret stake have been holding Relief Society meetings regularly during the summer months, following suggestive plans made by the stake board. Contest work among the visiting teachers in the clean-up work and genealogical work have been featured to stimulate interest and keep members active. On August 3, a class leaders' convention of all the Relief Society class leaders, executive and special officers of all the wards in the stake was held in Delta under the direction of the stake board with an attendance of 83%. The morning meeting included talks on better teachers and better methods of teaching, with a half-hour of demonstration and general discussion clinching the important points. At noon the stake board served lunch to all the ward officers. At 2 p. m. departmental work of the following groups was conducted: presidents, secretaries, organists and choristers, theology class leaders, literary class leaders, social service class leaders, and work committees. Here, under the direction of the stake leader, problems of the various departments were discussed. This convention was a source of encouragement and inspiration to stake as well as local officers; and as a result of it the stake will no doubt have more efficient teachers and more effective teaching than ever before, and the Relief Society as a whole will be put on a higher standing.

Idaho Falls Stake.

On July 30, 1927, the Idaho Falls stake Relief Society held a teachers' convention. All stake board members and 149 officers and teachers of local Relief Societies were present. At 10:30 a. m., the first meeting convened. After the usual opening exercises the following program was rendered:

Address of Welcome.....*Relief Society Stake President, Clara Brunt*
Ladies' Chorus .....*Lincoln Ward*
Response to the Address of Welcome.....
.....*Mrs. Sarah E. Wright of the Lincoln Ward*
Vocal Solo, "I Know That My Redeemer Lives"....*Mr. Maurice Morley*
"Why Teacher-Training in Relief Society?".....
.....*Bishop Aubrey O. Andelin of the Idaho Falls Second Ward*
Violin Solo, "The Holy City".....*Miss Virginia Lindsay*
Discussion of Teachers' Problems, "Appreciation of Calling".....
.....*Mrs. Mayme Laird of the Idaho Falls First Ward*
"Needs of Ward Teaching".....*Mrs. Annie A. Fox of the Second Ward*
"Necessity of Music in Relief Society".....
.....*Mrs. Astrid Morley of the Relief Society Stake Board*
"L. D. S. Worship".....*Mrs. Alice Hudman of the Coltman Ward*

At the close of this meeting a two-course luncheon was served, cafeteria style, and a get-acquainted social was enjoyed. Community singing was followed by a vocal duet, "The Twilight Hour," Mrs. Edna H. Brinton and Mary L. Hatch. Miss Norma Barnes, Home Demonstration Agent of the Extension Division of the University of Idaho, gave a talk and demonstration on the most becoming colors for different types.

Sevier Stake.

In August a very helpful teachers' convention was held. The subject of "Ward Teaching" was discussed under two headings: (a) What benefit is the teachers' visit to the family? (b) What benefit does the teacher receive from her visit? Six speakers, one for each ward, discussed the subject. There were also musical numbers and readings. In connection with the convention there was an elaborate flower display. Each ward was given a reward of merit for work in the flower display in the form of a yearly subscription to the magazine, *Better Homes and Gardens.* At the close of the convention the stake board served light refreshments.

Shelley Stake.

All of the wards of Shelley stake have been most active in the civic pride campaign this summer. The result of this activity is that the homes of the different wards have never before looked so clean and well-kept. Flowers have been planted much more extensively this year than ever before. In many homes flowers have taken the place of the weeds of previous years. A stake flower show was held in Shelley on August 23, each ward having a separate display of flowers. Prizes were given for first and second place in the display, Shelley First ward received the first place for the best display and Fifth ward, the second prize. First and second prizes were also given for best flower gardens in the stake. These were awarded to Mrs. L. P. Petersen of Woodville ward, first prize; and Mrs. Alzeda Lawrence of Shelley First ward the second prize. After the flower show was over the flowers were given to the stake "Old Folks Committee" who used them the next day in the annual old folks party. In connection with the flower festival a very splendid free evening's entertainment was given, consisting of two short plays which featured Relief Society work; with musical numbers and special dancing.

Morgan Stake.

The Morgan stake Relief Society board entertained all officers and members of the various wards of the stake at their annual social and luncheon at Como Springs, September 1, 1927. A flower exhibit was held in connection with the social. About 35 different varieties of home-grown flowers of every shade were on display, the bouquets being artistically arranged. Mrs. Matilda Peterson received first prize, and Mary Ann Smith second prize for most varieties, and Mrs. James Flaherty first prize, and Emma London second prize for gladioli. The prizes consisted of different varieties of bulbs. Since the civic pride campaign has been carried on by the Relief Society, the women of this county have been taking more interest in raising flowers.

REORGANIZATIONS

Big Horn Stake.

On July 31, 1927, the Big Horn stake Relief Society was reorganized. Mrs. Helen B. Croft, who has served faithfully as president for a number of years was honorably released with deep appreciation for her past labors. Mrs. Hazel N. Boyack was appointed president to succeed Mrs. Croft.

Fremont Stake.

The Fremont stake Relief Society was reorganized on August 14, 1927. On account of illness in her family Mrs. Lavina Walker found it necessary to withdraw from her position as president of the stake Relief Society, and she was honorably released. Mrs. Walker has worked untiringly in the Relief Society cause, and leaves her stake in excellent condition. Mrs. Marie M. Merrill was selected as the new president to fill the vacancy, with the following officers to assist: counselors, Mrs. Artemesia Romney and Mrs. Floretta Webster; secretary-treasurer, Mrs. M. May Grover; board members, Mrs. Hattie Rigby, Mrs. Elizabeth Stowell, Mrs. Nora Davis, Mrs. Ruby Stoker.

Pioneer Stake.

The Pioneer stake Relief Society was reorganized on August 28, 1927. Mrs. Mary A. Cutler, who has served as stake president for a number of years, found it necessary to retire and she was given an honorable release. Mrs. Lettie T. Cannon was appointed to succeed Mrs. Cutler, with Mrs. Edna Matson and Mrs. Florence M. Burton as counselors, and Mrs. Nora Hyde as secretary.

For her excellent and efficient work, and in recognition of her radiant personality, Mrs. Cutler is loved and appreciated by all of the members of the stake. A delightful social affair in her honor was given Tuesday, September 13, at the home of Mrs. William T. Cannon by members of the stake board. The rooms of the Cannon home had been beautifully decorated for the occasion, and in addition to the members of the board there were present of the General Board, President Clarissa S. Williams, counselors Jennie B. Knight and Louise Y. Robison, the general secretary Amy Brown Lyman, Mrs. Annie Wells Cannon, Mrs. Nettie D. Bradford and Mrs. Elise B. Alder. Others present included Mrs. Lettie T. Cannon, the incoming stake president, and her counselors. Covers were laid for 26. During the afternoon a delightful program was rendered, and Mrs. Cutler was presented with a token by the retiring board.

Canadian Mission.

President Charles H. Hart of the Canadian mission reports the appointment of Mrs. Lalene H. Hart as president of the Re-

lief Societies of the Canadian mission. The Relief Societies of this mission are fortunate in having, as presiding officer, a woman who has had experience on the General Board. Mrs. Hart follows Mrs. Ida T. Quinney, who was released with her husband, President Joseph Quinney, Jr.

Eastern States Mission.

Miss Lola R. Bradford has recently been appointed president of the Relief Societies of the Eastern states mission, to succeed Miss Dicie W. Brimhall, the latter having been released as a missionary to return home. The work in this mission is of excellent character throughout.

Salt Lake Stake

The Salt Lake stake was reorganized September 25, 1927. Mrs. Vilate N. Bennion, who has successfully and efficiently served as stake president for a number of years found it necessary to resign on account of illness in her family, and was honorably released. Mrs. Elizabeth C. Williams, counselor to Mrs. Bennion, and social worker at the Relief Society welfare department, was appointed to fill the vacancy caused by Mrs. Bennion's resignation. Salt Lake stake is very fortunate in securing the services of Mrs. Williams because of her experience as a missionary for the Church, as a stake worker for the Relief Society, and because of her training as a social service worker. For the last six years Mrs. Williams has been one of the valued workers in the family welfare department at Relief Society headquarters, where she has given efficient and faithful service, and where she is loved by her coworkers and by those whom she has assisted with their problems and burdens. Mrs. Williams' counselors are: Mrs. Marcia K. Howells and Mrs. Irene T. Seare, and her secretary-treasurer, Mrs. Sarah Twitchell.

Boise Stake

On September 18, the Boise stake Relief Society was reorganized. Mrs. Bessie G. Hale found it necessary to give up the work of the presidency and was honorably released. Mrs. Florence E. Lewis, a faithful and capable Relief Society worker was appointed president to succeed Mrs. Hale, with the following assistants: counselors, Mrs. Carmen B. Smith and Iva B. Ward; secretary-treasurer, Mrs. Mary H. Bean. Mrs. Hale has served as president of the Relief Societies of Boise stake for eight years. She brought to her position training, personality and leadership, and these, with the faithful service she has given, have helped her to place her stake in the front ranks of the stakes of the Church.

Guide Lessons for March

LESSON I

Theology and Testimony

(First Week in March)

THE DISPENSATION OF THE FULNESS OF TIMES (CONTINUED)

THE NEW SCRIPTURE

I. *Some prophecies concerning it*:

1. "Truth shall spring out of the earth"—so wrote the inspired psalmist more than twenty-five centuries ago. (Psalms 85:11.)

2. The ancient Prophet Ezekiel was commanded to foreshadow the preparation of a companion volume for the bible. (Ezekiel 37:15-21.) Back, far back before the Christian era, or even in the Mosaic dispensation the Lord declared to the Seer sold into Egypt that Judah and Joseph should have separate records, each of which should verify the truth of the other, "unto the confounding of false doctrines, and to laying down of contentions, and establishing peace." (II Nephi 3:12.)

3. God showed the book to Nephi before it was written. (I Nephi 13:38-40.)

II. *The Book of Gold*:

"The Golden Bible"—this nick-name given to the Book of Mormon has in it more than the scoffers ever dreamed of. The volume is doubly golden: (1) it was carved on metal plates, having the appearance of gold. ("Testimony of Eight Witnesses—Book of Mormon.) It is an abridgment from plates of brass, and of ore, and of gold. (See *Brief Analysis of Book of Mormon*, 1920 edition.) "The Plates were not pure gold, the plates of Nephi were made of ore, and Mormon also mentions ore as the material of which his plates were made. (I Nephi, 19:1, Mormon 8:5, Mosiah 28-11.) 'The ore,—possibly a copper alloy'." (From *An Introduction to the Study of the Book of Mormon*, p. 43, Sjodahl.) (2) The contents are golden truths, everlasting truths, truths most precious. (Jacob 1:2.)

The new scripture was verily a bible—a book of fifteen books. (See names and order of books in Book of Mormon, 1920 edition.) The record contained the doctrines and doings of three minor gospel dispensations, the Jareditic, the Nephitic, and the Messianic dispensations on this continent, and the story of two civili-

zations, the Nephites and the Jaredites on the land choice above all other lands—America. This scripture which had silently slumbered in the ground for more than twenty centuries is to "speak out of the ground:" through its coming forth, a long, long silence is to be broken; it is to speak for men long since dead, and for the living God; it is to come forth by a miracle, and go forth as a new witness for God, for the regeneration of a dwindled race and the enlightenment of a world. (See D. and C. 3:16-20.)

III. *The Guardian Messenger*:

Who he was: He was the last custodian of the record, and in the 421st year, A. D., he wrote the final chapter which, because of the promise it makes to the reader, is really a preface to the volume, a guide to the student. He was, after death, a spirit held in high esteem by the Savior, spoken of as an angel of authority by the Lord. (See D. and C. 27:5.) And although he lived on the earth long after the resurrection of Jesus, yet Moroni was evidently a resurrected being when he came to Joseph the Seer. (D. and C. 129.)

"Question 4: How, and where did you obtain the Book of Mormon?

"Answer: Moroni, the person who deposited the plates from which the Book of Mormon was translated, in a hill in Manchester, Ontario county, New York, being *dead and raised again* therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the Book of Mormon." (From the *Elders' Journal*, Joseph Smith, Jr., editor, Far West, Mo., July, 1838.)

2. *His Special Mission*: His was the special mission to prepare Joseph for the possession of the plates and deliver them to the seer with the Urim and Thummim and the breast plate, and assist in protecting them, receive them back into his own custody after the translation was finished, and evidently show the plates to three witnesses and testify to the divinity of the translation, and then become again the custodian of them. Some day, when knowledge covers the earth, they may be shown as material evidence of the blindness of those whose spiritual sight was blinded by bias, prejudice, and skepticism. See Testimony of the Witnesses, Book of Mormon.)

3. *His Masterly Management*: Moroni, a messenger from God. What he did was more than marvelous, more than wonderful. It was work known as miracles. By his extended quotations to Joseph, Moroni gave evidence of being a student. His method of teaching and training marked him as an educator. He instructed when interest was intense. He reviewed; four times he

went over the first lesson. He encouraged; he warned; he trained for responsibility by a series of tests; he rewarded by aiding in achievement of success; he punished by withdrawal of privileges. His requirements were of a character-developing nature: they called for both discipline in resistance and development in achievement. Joseph was not even to think of making money out of the book or the plates. He was not to show them except by permission, but he was to protect them, translate them and publish their contents.

The mission of this mighty messenger is celebrated in song and statue. Few hymns are more often sung by the Latter-day Saints than the one beginning: "An angel from on high, the long, long silence broke." And the tower of the great granite temple which was forty years in building is surmounted by a gold-plated figure in the attitude of blowing a trumpet, and, when the stranger asks, "Whom does the statue represent?" to his question the answer is: "The Angel Moroni."

Special References for Supplemental Study:

1. Book of Mormon II Nephi:29. 2. *An Introduction to the Study of the Book of Mormon*, chapter 1, Sjodahl

Questions and Problems

1. Quote or read the prophecy which to your mind most unmistakably refers to the coming forth of the Book of Mormon.
2. Why is the Book of Mormon a miracle?
3. Wherein is the Book of Mormon really a bible?
4. Why may III Nephi, chapters 11-30 inclusive, be fittingly called the "Fifth Gospel?"
5. What is there in the last chapter of the Book of Mormon that suggests the propriety of reading the chapter before reading the book?
6. What is there in the life and special mission of Moroni that justifies the belief in either special or continuous resurrections?
7. What are the evidences that the Angel Moroni was a student?
8. Wherein was Moroni a great teacher and character trainer?
9. What long, long silence was broken by the mission of Moroni?
10. What does the trumpet being blown by the Angel Moroni represent?
11. For the awakening of whom are the trumpet sounds especially directed?
12. Wherein were the works of the Angel Moroni miracles, that is, more than wonderful, more than marvelous?

LESSON II

Work and Business

(Second Week in March)

Teachers' Topic for March—Health in the Home

Can one live a happy normal life when in ill health?

1. Preventive measures.
   a. Health opportunities for everybody. American standard includes yearly medical examination for all adults and school children.
   b. Practices that tend to destroy health.
      Fads, viz.: dieting, over-exercising, patronizing health advertisements, taking of medicines, especially patent, unless on advice of reputable physician.

2. Proper Home Sanitation.
   a. Observance of quarantine requirements.
3. Important Points in Personal Hygiene.
   a. Bathing.
   b. Care of teeth.
   c. Clean clothing.
   d. Sane hours for sleeping.
   e. Early detection of disease.

4. Proper Food.
   a. Temperance in eating.
   b. Insufficient nourishing food. (Milk essential for child.)
   c. Thoughtful selection and combination of foods.
   d. Regularity of meals.

5. Word of Wisdom.

Literature

LESSON III

(Third Week in March)

JOHN MASEFIELD AND ALFRED EDWARD HOUSMAN

When we think of authors who have written of the sea, James Fennimore Cooper and Sir Walter Scott of the past generations come quickly to mind. In this more modern time to think of a writer of the sea is to think at once of Joseph Conrad. A writer who is spoken of "as one of the two or three outstanding figures among contemporary English speaking poets is John Masefield, who was born in 1874, in the West of England. When a lad he served before the mast, did the drudgery and suffered the privations and the dangers of a sailor's life." Notwithstanding this suffering he had a passion for ships and the sea, as his poems known as *Salt Water Ballads* show. After he had knocked about a good deal as sailor and farm hand he took to writing as a profession and settled in Berkshire.

In one respect he reminds us of Carl Sandberg, for he is the second example of a man spending his early life here, there and everywhere else, at this job and that, finally developing into a recognized poet. In 1896, he was living in America, in Yonkers, New York. There he first began to read poetry as he says, "with passion and system." He began with the great father of English poetry, Chaucer, and from him went to a study of Keats, Shelley, Milton and Shakespeare.

Not only does Masefield love the sea, but he seems equally infatuated with English country districts which are usually conceded to be the most beautiful in the world.

One of his poems entitled, "Sea Fever" begins:

"I must go down to the sea again, to the lonely sea and sky:
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick, and the wind's song, and the white
sails shaking,
And a grey mist on the sea's face, and a grey dawn breaking."

And in his poem called "Prayer" his request is:

"When the last sea is sailed, and the last field is reaped,
Be good to me, O Lord,
And let me pass in a night of sea, a night of storm and thunder."

Tewksbury Road is a splendid example of his love for the English country district:

It is good to be out on the road, and going
one knows not where,
Going through meadow and village, one
knows not whither nor why,—
Through the grey, light drift of the dust,
in the keen cool rush of the air,
Under the flying white clouds, and the
broad blue lift of the sky;

And to halt at the chattering brook, in the
tall green fern at the brink
Where the harebell grows, and the gorse,
and the foxgloves purple and white,—
Where the shy-eyed delicate deer troop
down to the brook to drink
When the stars are mellow and large at
the coming on of the night.

O, to feel the beat of the rain, and the
homely smell of the earth,
Is a tune for the blood to jig to, a joy
past power of words;
And the blessed green comely meadows
are all a-ripple with mirth
At the noise of the lambs at play and
the dear wild cry of the birds.

Of course it would be a surprising thing if Masefield's heart did not go out to the laboring man, the man who carries the heavy burdens of life. His sympathy for the common man makes us think of Wordsworth and Burns of the past and of A. E. Housman and W. W. Gibson of the present day.

One cannot read the lines of Masefield without appreciating that he is a master of rhythm. There are people who are never satisfied with poetry unless the rhythm of the verse is pronounced and musical. To persons of this turn of mind John Masefield is an ever present joy.

Another poet of England who is very much enjoyed by many readers is Alfred Edward Housman, born in 1859, whose reputation for many years rested on one slender volume called *A Shropshire Lad,* published in 1896. Most of these poems were written the year before their publication. Houseman seems to belong to a group of poets who, like Pope, "wrote in numbers for the numbers came," for he says during the year that he wrote the poems of *A Shropshire Lad* "he was visited by a continuous poetic excitement." In 1922 he published a second slender volume of even shorter poems known as *Last Poems.* While most

of the poems of this volume were written in 1922, a few were written between 1895 and 1910.

Mr. Housman is a graduate of Oxford University and was for ten years a higher division clerk in His Majesty's Patent office in London. Since 1892 he has been a professor of Latin, first in University College, London, and later in Cambridge University. He is a distinguished classical scholar. He likes to write of the exquisite beauty of nature in Shropshire, the devotion of friends, the pains of lovers and the homesickness that one may experience in London if his home chances to be in a country district. As an example of his love for nature we quote: a poem that might be called "Poplars:"

Far in a western brookland
That bred me long ago,
The poplars stand and tremble
By pools I used to know.

There, in the windless nighttime,
The wanderer, marvelling why,
Halts on the bridge to hearken
How soft the poplars sigh.

He hears: long since forgotten
In fields where I was known,
Here I lie down in London
And turn to rest alone.

There, by the starlit fences,
The wanderer halts and hears
My soul that lingers sighing
About the glimmering weirs.

Houseman writes some very delicate lyrics. One-and-Twenty is an example of his love poems:

When I was one-and-twenty
I heard a wise man say,
"Give crowns and pounds and guineas
But not your heart away;
Give pearls away and rubies
But keep your fancy free."
But I was one-and-twenty,
No use to talk to me.

When I was one-and-twenty
I heard him say again,
"The heart out of the bosom
Was never given in vain;

'Tis paid with sighs a plenty
And sold for endless rue."
And I am two-and-twenty,
And oh, 'tis true, 'tis true.

Any person who has ever lived in England has heard the chimes of bells on Sunday morning as they ring out Old Hundred and tunes of Christmas cheer, as well as many other familiar songs. Tennyson talks of hearing "four bells from four hamlets round" on Christmas morning. In "Bredon Hill" Housman gives a picture of life in an English country village where the ringing of Church bells is a familiar experience:

In summertime on Bredon
The bells they sound so clear;
Round both the shires they ring them
In steeples far and near,
A happy noise to hear.

Here of a Sunday morning
My love and I would lie,
And see the coloured counties,
And hear the larks so high
About us in the sky.

The bells would ring to call her
In valleys miles away:
"Come all to Church, good people;
Good people, come and pray."
But here my love would stay.

And I would turn and answer
Among the springtime thyme.
"Oh, peal upon our wedding,
And we will hear the chime,
And come to church in time."

But when the snows at Christmas
On Bredon top were strown,
My love rose up so early
And stole out unbeknown
And went to Church alone.

They tolled the one bell only,
Groom there was none to see,
The mourners followed after,
And so to church went she,
And would not wait for me.

The bells they sound on Bredon,
And still the steeples hum.
"Come all to church, good people,"—
Oh, noisy bells, be dumb;
I hear you, I will come.

He has paid his tribute to his friends in the poem, "With Rue my Heart is Laden," and it is one of the most delicate tributes to friendship found anywhere in modern literature:

With rue my heart is laden
For golden friends I had,
For many a rose-lipt maiden
And many a lightfoot lad.

By brooks too broad for leaping
The lightfoot boys are laid;
The rose-lipt girls are sleeping
In fields where roses fade.

Questions and Problems

1. Name some sea tale written by Cooper, or Scott or Conrad, or by all if you are able.
2. Read to the class Tennyson's "Crossing the Bar." Note the contrast between Tennyson's call for the sea at death and Masefield's call for the sea at death in his poem entitled, "Prayer."
3. Name the flowers mentioned by Masefield in "Tewksbury Road."
4. The English lark finds place once again in our literature lesson. Which of the American poets of our course referred to the English lark?
5. If you have in the class any English people familiar with English chimes have them tell the class something about them, naming some of the tunes they have heard played by the bells.
6. Point out the words Houseman has used to describe his friends in the poem "With Rue my Heart is Laden."
7. Read some lines from both Masefield and Houseman that give pleasure because of the beauty of the rhythm of the verse.

LESSSON IV

Social Service

(Fourth Week in March)

THE CHILD—STUDY COURSE

LESSON 3

The Active Nature and Needs of Childhood.

Based on chapter 3 of *The Child: His Nature and His Needs.*

It will be recalled that in Lesson 1, we learned about the ways in which science is "bridging the gap" between what we know about child training and what we actually put into practice. The main point of emphasis there was, that teachers and parents alike must keep abreast the far-reaching changes now taking place in education.

In lesson 2, we considered certain of the more important instincts and impulses which appear in childhood. We learned there that the proper guidance of these original tendencies is the chief responsibility of parents.

In lesson 3, we are going to consider the active nature and needs of childhood and the way in which play satisfies those needs.

A.—The Human Being is Built of Action
(Pages 52-55)

Did you ever hear parents say to their children: "Be still," "Can't you be quiet?" etc. To be "still" is one of the most difficult things for most normal children. Moreover, it is one of the most unnatural things to expect of a child, except during sleep or when intensely interested.

Man is an active animal. He is built for action, mental and physical. His life is fulfilled in activity properly directed; it is thwarted by inactivity.

The most striking characteristic of sick people generally, is their inactivity. This is true of the mentally diseased as well as of the physically ill. Contrary to popular opinion, which thinks of the insane as raving maniacs and their asylum as a "bedlam," the mentally diseased, taken as a class, are dangerously inactive. Their inactivity, as a matter of fact, is a symtom of their disease. Thus it is that a major form of treatment for insanity is occupational therapy, the underlying principle of which is activity.

The meaning of this for child care and mental hygiene is clear. Unless already overactive or possessing a tendency in that direction, all children should be encouraged to physical and mental activity. The child who, without adequate cause, is mentally or physically inert, is in danger and in need of special guidance.

In the first part of chapter 3 of the text, the author describes the general laws of growth in young children, and summarizes the main items which are important for parents to remember.

(The reference to left-handedness on page 52 is somewhat misleading. The author says: "* * dull children are more likely to be left-handed than bright children." This conclusion, we understand, is not fully established by science. The statement should, therefore, be interpreted with caution. The inference that all left-handed children are "dull" is certainly not justified by the facts.)

Questions

1. Discuss (without using names or revealing identities) the cases of children known to you who are either (a) dangerously overactive, or (b) dangerously underactive.

2. What kinds of motor skill can parents expect of normal children at the ages of two, four, eight, twelve, etc.?

3. What is significant for parents in the fact that "all parts of the body, bones, muscles, limbs, trunk, and the various organs follow a law of growth of their own?"

B.—The Five Fundamentals of Play
(Pages 55-59)

Childhood has one ultimate purpose: adulthood. All of the desires, the activities, and the behavior of the child converge on this objective. The long period of childhood is a period of preparation for adulthood, and play is the process by and through which adult behavior is learned. The child, to be sure, is not aware of this value which attaches to his play. To him, play is an end in itself; an activity engaged in for its own sake.

The author has selected five play-needs of childhood: a place to play, time to play, playmates, equipment (toys, apparatus, etc.,) and intelligent suggestion.

There is not much danger, as least in communities in which Relief Society work is organized, that children will have too little time to play and too little space to play in. There is need, however, in "Mormon" communities as elsewhere, to provide all children with wholesome playmates, and to give their play activities the intelligent guidance necessary. The natural tendency of children to resent supervision in their play, as in most other matters, is the cue for the application of a form of control which is indirect and which shall leave room for a maximum amount of self-government on the part of children themselves.

Questions

1. What is the part played by toys in the development of the child? What, according to the author, are the rules which should

govern one in the purchase of toys for one's children? Examine the toy department or the toy-catalog of any typical store carrying such merchandise, in the light of the principles laid down in this chapter. How might parents become influential in raising the standards of toy-merchandizing in your community?

2. Consider your own children and the children in your community from the standpoint of the five fundamentals of play discussed in this chapter. For instance, do your own children have too little or too much time for play? Are the play activities of children in your community "intelligently directed," etc.?

C.—Age and Sex Differences in Play

(Pages 61-67)

Parents are sometimes perplexed by the fact that John's play interests at six are quite different from those of Mary when she was the same age. A careful reading of the text will convince the reader that it is natural for children of the opposite sex to have play interests which are widely dissimilar, and that this dissimilarity increases with age. The reason for this is obvious: adulthood makes totally different demands upon the sexes. That is to say, the qualities needed in manhood are quite different from those needed in womanhood, and *vice versa*. Hence the play interests of the two sexes will tend to differ.

The principle which should guide the parent here is: encourage your child to that type of play which is normal for his (or her) age and sex. In the case of the so-called "tom-boy" or "sissy girl" everything should be done, within reason, to counteract this tendency and to cultivate those play interests which are appropriate to the child's sex. (Care should be taken, of course, not to confuse the masculine tendency amongst all adolescent girls today with the more or less rare personality type loosely called "tom-boy.")

Questions

1. What are the five differences noted by the author between boys' play and girls' play?

2. At what ages does it seem wise to cultivate (a) individualism, (b) rivalry, and (c) team work, in children's play?

D.—Character and Personality Development Through Play

(Pages 68-71)

Equally important with physical development through play is the moral development which it makes possible. Such moral qualities as courage, honesty, sense of fair play, generosity, etc., are character traits of the utmost importance, all of which can be developed in some degree at least, by means of play.

The child is imitative. He copies, more or less uncounsciously,

the character and personality models he comes in contact with. Henry Churchill King puts the matter tersely in his book, *Rational Living*, when he states that: "Character is caught, not taught." Does it seem wise, therefore, to leave wholly undirected, the child's play life, his choice of playmates, and his use of leisure time?

Questions

1. What are the educational values which the author maintains can be achieved through play?

2. What has been your observation regarding the relative influence of (a) playmates, (b) school teachers, (c) famous athletes, (d) movie stars, etc., upon the ideals and the character of your own and other children? Does it suggest the need for and the possibilities of an intelligent social control of commercialized leisure-time activity, on the one hand, and of character education, on the other?

The main point in lesson 3: The normal, healthy child is active, physically and mentally. Much of his activity is play, and is an invaluable preparation for adulthood. Wise, parental guidance of the child's play life is a key to wholesome personality and strong character.

A Beautiful Custom

Copied from one of the Logan Newspapers

Today at 2 p. m. twenty-two bright and happy children of Salt Lake left for their homes after ten days vacation spent in Hyde Park, Benson and North Logan. On boarding the train each child was handed a box of delicacies packed by loving hands, to be enjoyed by them on the return trip. Very few people know of the beautiful custom that is being fostered and carried out by the Relief Societies; that of seeing that the orphans and children less fortunate have a summer vacation, who would not otherwise enjoy such a treat. The Cache stake Relief Society was responsible for the twenty-two children who came to Logan ten days ago, and to whom a great deal of credit is due, together with the big, generous hearted mothers of Hyde Park, Benson and North Logan, who royally entertained them in the country where everything is so beautiful at this season of the year. To these children it will be a happy remembrance; and to those who made it possible will come the joy and satisfaction of being able to serve others along with the pleasure of associating and becoming acquainted with little spirits less fortunate than themselves.

"Go take to the lowly my blessing and peace.
As I cared for the poor so do ye,
And if you do good to the least among these
Ye verily do it to me."

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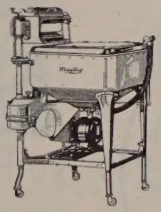

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